



The Missionary Ship of the Society for the Furtherance of the Gospel (S.F.G.)

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## ALASKA.

### KUSKOKWIM ORPHANAGE AND MANUAL TRAINING SCHOOL.

#### *The Value of the Child.*

**I**N all the world there is nothing more important than a child. The child in the home is the great blessing and gift of God. The children in the care of the Church to-day are the leaders and workers of to-morrow. The children on the frontiers of Christian effort are the Missions' hope for the brighter crowning of the workers' efforts.

In this sketch we limit ourselves to the children of the Lower Kuskokwim valley in Alaska. In the thirty-five years of the Mission's activity on the Lower Kuskokwim the children have always received some attention. But the attention has been more or less spasmodic. The great thing was to win the adults. There was ever present the feeling: "All are but children."

#### *Eskimo Orphans.*

From the very beginning, however, the keenest sympathy

was experienced for one class of Eskimo children in particular, namely, for the orphans. And anyone who sees their hungry look—hungry for food and warmth and love—cannot well pass them by. The loss of father and mother would seem curse enough for any little one to bear, but among the primitive Eskimos the poor orphan is actually involved in the evil that is supposed to have brought about the parents' death. None of the living relatives will take in an orphan as one of their family. It would be contrary to their fear, tradition and superstition. The lot of an Eskimo orphan is to be an outcast among his own people. His cousins may have food and clothing. Seldom does the orphan satisfy his hunger, seldom does he find a clean, dry spot in the underground hut for his bed; except in Summer he never has clothing enough to keep him comfortable. Our pioneer missionaries took them into their homes, though at tremendous sacrifices. Later missionaries have done the same. They did the utmost that means and equipment permitted. They taxed their strength beyond the limits of human endurance. Their service was heroic. We honour them for it.

The sad part of all this sacrifice and wearing toil and nervous strain is that it merely touched the outer fringe of a great need in our Alaskan field. Unless we undertake this new work with the whole Church backing the undertaking, the task will remain a burden to the workers, and withal inefficient, because so limited in its extent.

#### *The Reindeer Industry.*

It was in 1901 that the Bureau of Education, Alaska Division, loaned to our Mission 371 deer, with the understanding that we should take promising young men and station them with the herd as apprentices for four years. During this time they receive 6 deer in the first year, 8 deer in the second, and 10 in each of the last two years, together with all the increase born of each allotment after it becomes their own; so that when an apprentice completes his course he will own between forty and fifty deer. He is now an independent herder, but under the supervision of the Government. He cannot dispose of any female deer except with the consent of the Government. In the beginning Laplanders were the instructors of the Eskimo apprentices, but now we have native men instructing in both of our camps. And they are doing very well. The number of herders owning deer is somewhat over sixty now, and the number is rapidly increasing. In our Mission camps we are carrying eleven apprentices now. In passing, it may be of interest to know that through the work done the Mission has come to be the possessor of about 2,000 deer, which herd is of course increasing with each fawning season.

This industry has passed from its infancy and is established.

It is a great boon to the Eskimo race and to Alaskans in general. Meat is even now shipped to Seattle, and the quantity is fast becoming appreciable.

#### *The Herders' Children.*

But the point that concerns us in this article is, that there in the mountains we have children, most of them on our Mission statistical lists, growing up to a sturdy man and womanhood and to a life of responsibility and possibility, without the proper and necessary educational advantages. They will learn to herd deer without learning anything about marketing deer and dealing with men.

Their parents are Christians; but how much will the children learn of the things of God? Our parish is scattered, and we visit as far and as often as our time and energies permit. The deer camps are simply beyond the limits of systematic visitation, and hence beyond systematic instruction, as the situation is to-day. We must gather them in an institution equipped for that purpose and teach them both the things of time and eternity.

#### *Children of Mixed Marriages.*

In increasing numbers the child of the half-blood is coming among us. We will not argue the fitness and propriety of mixed marriages. What immediately concerns us is that the children are there in our midst, and we know that our Lord would make no distinctions. We dare not say: "But we were sent only to the Eskimos." Furthermore, the future of our work is going to be affected by these children, even if we neglect them. Either we will influence them for good and they become members and friends of the Mission, or we will let them alone and they grow up without religion and influence the Mission for evil. By this I mean that they can become a tremendous power for evil among our native Christians and will lead many astray.

#### *Need of a Boarding School.*

The proposition your missionaries present is this: The Mission should establish a Boarding School large enough to house *at least fifty* children at the outset. Later, as funds can be gathered and the work prospers, it will need to be enlarged.

It is our purpose to give the children a Christian home-life, where they will receive systematic religious instruction and have those joys of childhood which a natural Christian home affords.

They are to be taught English and Arithmetic and such other branches as they will be able to grasp, and which will be of benefit to them in their surroundings and will fit them for the new and changing conditions on the Kuskokwim.

Naturally sanitation and hygiene must find a proper place in the course.

We place great emphasis on the Manual Training feature of the proposed school. On the frontier education must be practical. The boys are to be taught the care and use of tools. When their course is finished we want them to know something about gardening and the building of cabins, boats and sleds. The girls are to receive a similar practical training in home-making.

*Appeal for Workers and Means.*

This proposal cannot be realized without the co-operation of American Moraviandom. The churches in the States must furnish men and women. Money alone is helpless. The industrial shop cannot be without the man who has a practical knowledge of tools, and can adapt himself to the needs of Alaska and at the same time will be a brother to the boys. The Academic Department will occupy the time of two teachers especially prepared to teach in the lower grades. For a time we cannot hope to go beyond the sixth grade. A matron and an assistant will find ample to do in managing the general household. The Superintendency will be open to someone who can qualify for that position.

Does not someone feel that inner appeal to some place in this new work? Let not that appeal in your heart be silenced, but get into touch with your Missionary Committee, or with the Rev. Paul de Schweinitz, D.D., Secretary of Missions.

The desire to have positions of large salaries, with the possibility for an advance and repeated advances, is strong in the hearts of our youth. They do not mean to neglect the work that God is doing through human agencies among men. They intend to support Missions with the money they shall earn. But if all young men and women feel that way about Missions the end of Moravian Missions is close at hand. We are then even now in the beginning of the end. Surely, to some of you young people God must be saying at this very time: "But I want you—you yourself—and not your money."

The majority cannot go, nor are they called to go. You are giving, and love to give when you see a real need, and when you see how your gifts are going to heal a real sore and, as in this case, make possible an immediate blessing for children whose future is filled with possibilities.

To house fifty or more children demands building. Anyone acquainted with the prices of building material and equipment will realize that the building of dormitory, kitchen, living-room, school, and shop to house and occupy fifty or more children, and to furnish equipment and a home for the personnel, the sum of \$20,000 (£4,000, roughly) is ridiculously insignificant. We set this low figure because we shall be able

to use logs for the industrial shop and school building. We still have, and operate, the sawmill donated by members of the Southern Province. We have the promise of some of the mining men to help build. Taking these facts into consideration, we can expect to have a respectable set of buildings (for Alaska) and efficient equipment.

We make this appeal to you in the name of Patriotism, for Alaska is our own land; but above all the appeal is in the name of Him who said: "Suffer little children to come unto Me; forbid them not: for to such belongeth the Kingdom of God."

ARTHUR F. BUTZIN.

Bethlehem, Pa., Mar. 1, 1920.

[From the *Moravian*.]

## SEMI-ANNUAL REPORT OF QUINHAGAK, JULY TO DECEMBER, 1919.

### *Temporal Affairs.*

There has been much work of a temporal character at this station. The landing of goods, rolling of logs, moving of houses and school to better sites, digging of ditches, and banking up of the houses seemed unending. Even some of the native houses had to be moved to safer places. Early in October the new teacher couple arrived and rooms had to be made ready for them.

The Summer and Fall were the wettest we can remember, there being very few fair and dry days. The tundra, most of the time, was water-soaked. As a consequence of the rainy weather the fishing was poor. The run of fish was good enough, but they came rather late, and in the drying-racks the rain soaked them until they began to spoil. This resulted in a shortage of dog food, thereby affecting travelling considerably.

The Winter has been very mild, and there has not been much sickness in this period. Our people realise that our Lord's hand has been over us, and therefore they showed their gratitude at Thanksgiving. The collections on that day here and at Good News Bay, Apokak and Eek, amounted to more than \$100.00 (£20), and, in addition, all poor or old persons received some help. At Christmas also there was rejoicing, many having come from the deer-herds and from other places for the season.

As the Winter has been mild the people have not caught much fur, but as all fur is high in value they all have their needs supplied. This is also a matter for gratitude, for, while we hear of hunger throughout the world, everyone here has his daily bread and to spare. Therefore we look confidently

into the future, knowing that the Lord Who has begun His Kingdom here and helped thus far will in the future fulfil all His promises.

*Spiritual Matters.*

Concerning spiritual matters we cannot report anything exceptional. The Word of God has been proclaimed, and in conversation with the people they have been told that Christ is all in all. He alone can help, and can create a new life in the heart and make life really worth living and joyful. Our people not only listen but remember and try to do accordingly. But Satan is also busy! Our helper in Good News Bay had to be dismissed. This was very regrettable, as the people there need a helper so much and like to have one. It is hard to find another who can be transplanted into a different village and be at home there. Very many of the people are saddened when such things occur, and this is a welcome evidence of the presence of the Kingdom of God among them.

At Apokak two young men, taught by Neck, keep meetings. At Eek our young helper, Roland, has been very active. May the grace of God keep him from all pride! We are glad that teachers have come here who also wish to see the Kingdom of God increase, and who will help the children not only to get ahead in this life but to strive for the life eternal. Although the school-room was enlarged, it is proving too small for the number attending.

A. STECKER,  
ARTHUR B. SCHEEL.

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**SEMI-ANNUAL REPORT OF QUIGILLINGOK, JULY  
TO DECEMBER, 1919.**

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"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words have meant much to us during the Christmas season just closed. Our people entered more than ever into the spirit of Christmas, the services being well attended and the attention always good, the school children, too, doing their best, especially in singing.

We are glad to report a marked progress on the whole in the spiritual life of our people here. There is more hunger for the gospel and more faith in God. And, furthermore, there is not the mistrust toward their missionaries which unfortunately existed last year at this time. We have their absolute confidence now.

So it was with gladness of heart that we partook of the Lord's Supper on the second Sunday in Advent, having previously had a personal interview with each communicant member.

The out-stations have not been visited as yet, as there is only one missionary here. This Winter, too, we have had very mild weather, and no snow until just before Christmas, which made travelling, to any extent, unsafe. From the latter part of September until the day before Christmas we had no word from anywhere. We were completely isolated from the world at large. But in the Lord's hands we were kept in perfect health and experienced His blessing in our work. Both we and our people have great cause for thanksgiving again this year, as the general health of all has been good.

#### *Industries.*

The Mission fish-camp that we started up river, near Bethel, resulted in being a liability, due to the scarcity of the salmon run. Many others shared the same misfortune. We had to buy all the dry fish for our dogs. At the mouth of the Kuskokwim, however, where our coast natives do their fishing, the run of salmon was fairly good. But here in the village, later in the Fall, the natives were most wonderfully blest with food. We had a good beluga catch just before the river froze. After the freeze-up tom-cod were so plentiful that everybody stopped fishing before the run was over. Forty-two belugas divided among the inhabitants of one village means a liberal share of oil and meat for everyone. Each family was allotted two belugas, the Mission receiving three large ones for its share, having furnished the net, row-boat, and gasoline launch, all of which were necessary to effect the catch. The missionary, too, had been one of the most persistent in watching for belugas at night.

Our people were fortunate also in getting a high price for fur, and the mild weather before Christmas enabled them to trap many mink. We are glad to say that the Thanksgiving collection exceeded that of other years, the people being more able to give. It amounted to \$40.00 (£8) and was given to the Leper Home in Jerusalem.

The Day-school, with Sr. E. Mewaldt as teacher, is making good progress. Her class in sewing has done exceptionally well, having made garments for nearly everyone in school. We hope to get a Government school here by next year, and in view of this we have not fully equipped our church for school purposes.

We trust that we may ever be remembered in the prayers of our friends in the home field, and pray God to still make use of us in His service.

F. AND M. DREBERT,  
ELIZABETH MEWALDT.

## SEMI-ANNUAL REPORT OF BETHEL, JULY TO DECEMBER, 1919.

The past half-year has been somewhat unusual in matters of navigation as well as in weather conditions and in the business of salmon-fishing.

For many days we waited for the new boat that was to bring the Mission supplies and passengers whom we knew.

Our Fourth of July celebration was participated in by representatives from eighteen different States as well as from Canada and Alaska, a goodly crowd of whites and natives, all anxiously awaiting the coming of the ship. The flag had been hoisted, by the three missionary brethren, on a new 40-foot spruce pole, while a phonograph played patriotic airs from the church steeple. The people feasted and played and had a good time. The day, however, passed, and it was not until the 10th of July that the *Ozmo* sailed up the river, bringing the desired cargo.

Again in September the *Ozmo* came in with supplies for the Kuskokwim, and later the *Ruby*, with part of last Fall's freight, and a number of passengers. The food supply is consequently ample for this winter, though fishing was not so successful, due to the clearness of the river water. This may be accounted for by the absence of glacial deposits, which serve to conceal the nets from the fish.

The fur supply has been good, mink being quite plentiful, and bringing to the native trapper an average of from \$12.00 to \$15.00 each (£2 10s.—£3).

As Br. and Sr. Butzin are on furlough, the Bethel missionaries have been kept busy with the work in connection with the mill, the securing of firewood for the several Mission families and the school, attending to the work in the store, and the putting away of the boats for the winter. It was strenuous; but now we have time to attend to indoor work which has been held over from last summer.

At this time we can report progress among the school children. The Government teachers, Mrs. Call and her adopted daughter, Miss Anna, have won the love and respect of the children by their firmness and devotion to their work. That the children have improved may be seen in their general conduct, and also in the manner in which they carried out a varied Christmas programme given in the church.

All the special days have been observed with appropriate services in the church. The Sunday-school and church services are usually well attended, though here also there are those who need to be admonished and urged along.

Br. and Sr. Kilbuck, pioneers in this Mission, are again in our midst, though as Government employés. Their work and influence, however, is truly missionary, and, although

they live in the hospital at Akiak, we here at Bethel can always count on their help and hearty co-operation. The natives also look to them for advice and help in their various difficulties, thereby relieving the missionaries considerably.

Our native evangelist, Robert Egsack, has been busy travelling this past season, and is away on a trip now. Another Greek Catholic family has joined our Church, and others are preparing to be taken in. There is no offensive opposition to our work, except in a few outlying villages; hence we have reason to rejoice and to work on cheerfully, being assured of the promise of our Christ and of the prayers of our brethren in the Home churches.

Fraternally yours,

THE BETHEL MISSIONARIES.

[From the *Moravian*.]

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## CALIFORNIA.

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### OUR MISSIONARIES AND OUR INDIANS.

*Report of Rincon, La Jolla and Pechanga.*

DURING the past year life on the reservation has been slowly adjusting itself. Two of the Rincon boys were killed in the Argonne Forest. Monuments in their memory have been erected in the local cemetery, one of which I helped dedicate. Several other boys from the reservations which I serve were in the Government service and have returned home. Sometimes I have the honour of having boys in uniform in the services. This may not strike you as being very unique. But if you will consider that the Indians, being wards of the Government and not citizens, were not forced into the war but volunteered, and that they have no security in their homes, you will begin to understand the quality of their citizenship.

*Greater Prosperity.*

The Indians are more prosperous than formerly. A number of them own their automobiles, but there is not a very appreciable improvement in their homes. But this is again, possibly, due to their not owning the same. No Indian on the Rincon and La Jolla reservations can feel sure that any

permanent improvement that he may put on the land will remain his or, in case of his death, go to his heirs. Yet the housing conditions have been slowly bettered. If the Government can ever be persuaded to allot these reservations or approve of the allotments that have been made these many years, conditions will improve rapidly. The Indian is blamed for many things which are really no fault of his.

Several things contribute to this prosperity of the Indians. For years now it has been steadily growing harder for them to get drink, and now it is almost impossible. They have learned by experience that they are better off without the drink, and this by actual experience, gained by Governmental force. In the second place, there has been a steady, persistent Governmental urge upon the Indians to farm all of the reservation that could be farmed. This urge has been especially strong since the beginning of the war, and has, if anything, grown stronger since its ending. In fact the agent has told the Indians of Rincon and La Jolla that, if the individual will not farm the land that he claims as his own, he will allow another party to go on the place and farm it rent free. Result, a greater acreage is being seeded to small grain than ever before, and on irrigated lands the small grain crop is to be followed by a Summer crop.

In the third place, the Government has in the last year shut down on the fiesta. If this ruling is consistently enforced, it will add about three months to the productive life of the average Indian each year. Added to this is the element of saving. During fiesta time it was not infrequent for the Indians to have valuable flocks of chickens and turkeys greatly depleted, and sometimes wiped out of existence, by the degradations of thieves and coyotes. Cattle and horses left at home often suffer for both food and water. I have known of saddle horses being ridden to a fiesta and tied up and abandoned till they actually perished of thirst, while their owners almost killed themselves with drink.

The Indians are now better nourished and clothed, and in better health, than they used to be. Unfortunately these improved conditions, which are just really beginning, have come very late in the national life of the Indians, so late that one wonders whether it is not too late.

#### *Unrest.*

As far as my knowledge goes, the Indians in the southern part of this State are in a condition of unrest. I do not mean unfriendly, but that they are agitated, over the land question. There are at least two causes for this. One is their cramped, not to say, crowded condition on the reservations. Some of the younger men and women are landless. They claim that

the Government should give them each a ranch. Apparently they forget that the Government has given them an education which, in most cases, has cost the Government some thousands of dollars, hoping to fit them to purchase for themselves a ranch or any other business that they might wish to enter. Justice demands that I say that the Indians are not altogether to blame for this attitude on their part. The Government itself is partly to blame for this state of affairs. It is holding them as wards of the nation too long a time. The Government, I believe, ought by law to make the young people coming from its boarding schools citizens, perhaps giving them a cheque for a considerable sum of money, as many a father does his son coming of age, and explaining that that is all that they may expect of the Government; that now they are citizens subject to all the laws of the State and country, accompanied by all the liberties that pertain to a citizen of this country. No doubt many objections could be urged against this. But there are two things to be said in its favour. First, it could not be worse in its results than the present method of the Government, and, second, in the course of a generation the Indian problem would be about solved. I know of several persons who have not waited for such dismissal by the Government. They have seen no chance for advancement on the reservation, and so have left it and struck out for themselves. I do not believe that the Government has given these people the encouragement that it should. Its attitude appears to be rather discouraging. The second cause for this unrest is extraneous to the Government and reservation. There are a number of whites who are gainers by it, such as some so-called ethnologists, a few lawyers, and some local whites who think that they might gain financially if the Indians remained in their present condition or returned to their primitive state.

This unrest has this year been expressing itself in the form of meetings held on the reservations. As far as I am able to learn, at these meetings they elect delegates to a "junta" of all the southern California Indians, to be held in Riverside, and indulge in a lot of extravagant talk as to the lands that they are going to urge the Government to take from the whites and give to them.

#### *Consequences.*

I do not find that either the prosperity or unrest are a help in any way to the religious life of the people, but the contrary. The automobile serves to take them farther from the church more often than to it, and it gives them an entrance to the unregulated country dance-halls.

The unrest diverts their minds and hearts from anything religious. As an evidence of this one only needs to say that,

as a general thing, all their local meetings are held on Sunday and altogether without regard to the hours of church services. As far as I can see, the Catholic priest would have to admit the same indictment of the Indians, as far as his work is concerned also. It is not, then, only that I am a Protestant working with Catholic Indians. But it is a general state of the Indian mind and heart.

#### *Attempted Remedies.*

It will probably be asked, "What is being done to overcome this state, or condition, of irreligion?" To accomplish this I am using three agencies: prayer, preaching, and visits.

In making use of the first of these agencies I often feel as though I were alone, though I know it is not a true feeling. But the fact is that I am not backed up by a praying organization in my church. I have a baptized membership of five, of whom four are communicants. Two of these are absentees from the community, and consequently are rarely in our services. I believe it is likely that they are more interested in churches in the communities where they live than in their own. The two remaining members are elderly people, man and wife, who were raised and lived in the Catholic faith until well past middle life. The one speaks Spanish indifferently, the other much better, while I again speak it indifferently. This language is our sole means of communication. I believe that they are living a Christian life as far as they have knowledge. That knowledge is certainly limited. You can realize the difficulties in the way of getting them to appreciate and use to its fullest extent the spiritual forces that lie right to their hand. But that knowledge is growing.

I make the preaching and Sunday School as instructive in the Christian graces as I know how. Preaching to the Indians is entirely different from preaching to whites. The one, we know, is ignorant of the Bible, while we pre-suppose that the other is not. One must teach the same thing over and over again before it is understood. But to reach them we have the Sunday School, preaching services, and a week-night prayer-meeting at Rincon. Besides, I make use of special services such as Easter and Christmas. There are times when my congregation is attentive, alert and apparently moved. At other times there is no apparent response.

When I visit in the homes of the people I am interested in whatever they are doing. Oftentimes it seems impossible to have any serious conversation about anything. At other times it is easy, especially when it comes to discussing the best means for doing the daily work or ranch management. It is much harder to awaken interest in matters spiritual.

We are indebted to a great many people for help and

encouragement in this work this year. Escondido friends helped to furnish the side-room of the Pechanga church. I now stop on the reservation, which means both a saving of time and money. Pasadena friends and the Bethlehem Women's Indian Association contributed \$85.00 (£17 14s. 2d.) to our Indian Christmas.

Our Christmas services at all three stations were very well attended. At Rincon we joined forces with the Government teacher in giving the Christmas entertainment in the church. The teacher taught the school-children recitations and songs, and afterwards we both distributed presents to the children and every one present. We all had a very pleasant time.

DAVID J. WOOSLEY.

Escondido, California.

January 23, 1920.

[From the *Moravian*.]

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## NICARAGUA.

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### ANNUAL REPORT OF THE SUPERINTENDENT FOR 1919.

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**I**N reviewing the past year we are reminded that this is the seventieth year of the work of our Church in Nicaragua. Looking back on what the Lord hath wrought, we thank God and take courage.

An important event in regard to the future of this Field was the step taken at the Third Unity's Conference, which met at Zeist, August 14-18, of placing the work under the care and direction of the Society for Propagating the Gospel among the Heathen.

#### *General Remarks.*

A careful study of the statistics of this Province will show that, despite shorthandedness in workers, the membership has increased. There has been an addition of two to our working force during the year, Br. Kenneth G. Hamilton, who arrived on May 31st, and Br. Herbert J. Cruickshank, who has come to take charge of the schools of the Province, landing in Bluefields on the 11th of November.

There has been a fair attendance at the services on Sundays, though often it has been affected by the condition of the weather and by the lack of shoes, rubbers, and umbrellas,

which things, owing to the high prices, are now classed as luxuries. The attendance at weekday services has not been so good; though, at some of the stations, some who were formerly careless have been coming regularly. Special meetings for men and for women have been kept here and there, and have been very well attended.

Prayer-meetings are maintained at all the stations once a month, and it is a great joy to see how more and more the brethren and sisters take part in the prayers. In order to help the old and infirm, cottage meetings are held at many of the stations. In Pearl Lagoon the Helper, Joshua Cayasso, goes from house to house, regardless whether they be members or not. In this way the gospel is brought to the attention of every one in the place at least once a year. In some of the villages these cottage meetings have moved the people to get better outfits into their homes, in the way of benches, tables, &c., each being anxious to have things as good as possible when the turn comes to them.

The Holy Communion was administered four times at the stations, most of the communicants availing themselves of this privilege.

Harvest Thanksgiving services are held in Bluefields, Rama Key and Pearl Lagoon, and are always seasons of liberal giving and great rejoicing by the members.

In the Indian congregations of Tasbapauni, Quamwatla, and Sandy Bay Harvest Festivals are also observed with good effect. Gifts are brought, and the Indian is thus made to realise that all good gifts come from above, and that thanks should be given to God and not to their "weather prophets."

#### *Progress.*

At almost all of the stations there has been an increase in the number of heathen baptised.

A healthy sign of growth is also seen in the steady increase through confirmation. At all the stations there have been a number of persons who, baptised in infancy, have voluntarily confirmed their baptismal covenant.

Two Conferences of our native workers were held, one in the south, at Tasbapauni, April 27th to May 4th, the other in the north, at Wasla, September 7th to 14th. Both gatherings proved a great uplift to our native brethren, who obtained a deeper insight into the meaning of salvation.

At Cotton-Tree Plantation, on the Bluefields River, George Nash, a member of the Bluefields congregation, assisted by a number of people, like-minded, succeeded in the erection of a chap<sup>el</sup>, which was dedicated to the worship of God on the 19th of February. It was a day of joy, and many people were present from Bluefields to join in the services of dedication.

At the following places, also, suitable buildings have been erected and dedicated as chapels for worship: Brown Bank near Pearl Lagoon; Prinzapulka; and Asang, on the Wangks River. This last has interior fittings of mahogany and cedar, and was raised without outside help. The church at Rama Key, also, was rebuilt by the people, under the supervision of the native brother, Frederick Thomas, and was dedicated in December. At Tasbapauni, Haulover, Sisin, Kiha, Bilwas Karma and Sangsangta churches are in course of being erected for the first time or are being rebuilt.

Sunday-schools have been regularly maintained at all our stations and outstations. In this way a great work is being done among both young and old. The attendance and the attention are both good, and the children readily answer the questions put to them.

#### *Day-School Work.*

The most prominent event in connection with our Day-school work was the coming of Br. Herbert J. Cruickshank, to take over the supervision of our entire school system. In order that the Nicaraguan Government might understand the intent of this effort, Br. Cruickshank, on arrival, proceeded to the capital, Managua, and had an interview with the President and the Minister of Public Instruction, relative to the plans and the scope of the work.

At Pearl Lagoon a new school building has been erected, and a lady teacher from Jamaica is now in charge of it. The building is a good one and adds to the beauty of the town considerably. Also at Sandy Bay a schoolhouse was built and occupied for the first time in the beginning of 1919.

Wherever possible we teach Miskito-Spanish, Primers by Br. G. R. Heath proving an indispensable help. Our Miskito people do not yet appreciate the benefits of education, as they have never seen the results of a generation of continued education. Now that we have an experienced superintendent, our school work will be put on a proper basis and better results may be looked for. Several of our schools were inspected by Government officials, who expressed satisfaction with what they saw and heard.

#### *"Union" Work.*

A most noteworthy event in connection with our Union work was the convention held at Pearl Lagoon in September. In this members from Bluefields, Pearl Lagoon and Tasbapauni met together and were much enriched and blessed by the presence of God. The benefits derived from this Union are noticeable. It was pleasing to hear that, because of being a member, so and so refrained from unbecoming behaviour!

A Young Woman's Union has also been established at Bluefields, Pearl Lagoon and Tasbapauni. The work among

the girls has proved less easy than among the young men. Nevertheless, we are glad to report that there are quite a number of our young women in these places who are willing to become members. In Bluefields the Young Women's Union is flourishing, and it has been a stimulus and power for good to not a few.

How to follow up our Union members who have to leave the station and go to work, is a problem. Only an evangelist, free to travel about continually from one camp to another, and to the mines and other places where our people find employment, would solve it.

At the stations the missionary's wife keeps in touch with the girls of the Union, teaching them some of the feminine arts, such as crochet work.

#### *Spiritual Results.*

As regards the spiritual life of our people there are many things to cause rejoicing. On the other hand, there is often the lack of appreciation of the privileges accorded the believer through the grace and mercy of God in Christ Jesus. A number of communicants who, for various reasons, had not been attending the Holy Communion for some time, have again come forward and are, seemingly, true followers of the Lord. The work of the Holy Spirit has been manifest, for from among those who were under discipline quite a number have repented and amended their ways, so that they could be reinstated. Others who had been given up as hopeless were brought back and admitted to the fold. In a number of congregations our younger communicants have given evidence of deep moral earnestness and unselfish interest in Church work. "Even among the children," Br. Heath writes, "I have also seen unmistakable signs of conviction of sin and desire for salvation."

#### *Temporal Matters.*

Turning to more temporal matters, if one were to judge from the collections, the result would be unfavourable; for, with the exception of Bluefields, they have fallen very considerably. This is, no doubt, owing to the fact that there is very little cash in circulation. But, on the other hand, it is a matter for encouragement that many stations and outstations have made splendid efforts to meet their local needs, in raising money for their church and school and for the support of their schoolmaster.

Church dues have been paid by most of the members in full, even those in very poor circumstances striving to do their best. In some congregations some paid more, so as to make up for the deficiency of others.

#### *Local Effort.*

The Helpers in our congregations continue to be of great assistance to the missionaries, they themselves striving to be of

"good report" and earnest about the spiritual welfare of others. They have visited the sick, have tried to adjust differences which have arisen among the members and, at some stations, have been faithful in conducting meetings during the absence of the pastor.

It is very encouraging to see how the Indian congregations take an active part in the management of church affairs. In Sangsangta, for instance, with the aid of Br. Wedman, the committee made plans and estimates for the building of the new church. Of the \$300 (£60) still required they raised \$211.85 (£44) by making an appeal to the members to contribute \$6.00 each (£1 5s.). In Sandy Bay a step towards self-support of the Day-school has been undertaken, by planting 160 cocoanut trees on a piece of ground adjoining the mission property.

#### *Medical Work.*

In the line of medical work all our missionaries on the Coast are doing what they can to help the people, and the Brn. Danneberger, Taylor, and Heath, who have been medically trained, have had rather heavy tasks to perform. Our trained nurses, Sisters Bishop and Wedman, as well as Sr. Taylor, have gained great reputation along the Wangks River, among both natives and foreigners. On the Lower Coast Sr. Haglund, also a trained nurse, has been doing splendid work in Pearl Lagoon. We trust the time is not far distant when we shall have a central hospital for the Wangks River district, and a doctor who will give his entire time to the work.

#### *Creoles and Chinese.*

The Creoles who reside on the coast, near our stations, attend the church services, and some have joined our congregations. Of course, there are those who have broken with God and the Church entirely, and who try to lead others into sin. Whenever possible we try to reach even these through a spoken word or by means of a tract.

The colony of Chinese has increased in the last year very considerably, here in Bluefields and along the coast. At present all we can do for them is to give them tracts and pray for them. There are a few Christians among them in Bluefields, and through these we may be able to reach others.

#### *The Power of the Sukia.*

Along the coast, but especially on the Wangks River, the "Sukia" is still in power. From the report of Sangsangta we read: "A great sorcerer named Amans came over from Butuk in November. Like many other heathen he had heard about Christ, and could give the main facts of the gospel correctly—adding, however, items of his own. He makes a cold infusion of flowers, and pours this on people to 'make them Christians.' Whilst making the claim that he can confer immunity from death by the ceremony of mixing his

own blood with that of the patient, his own wife wears a shilling tied up in her hair in order to prevent Amans himself from dying. This man opposed our evangelist Adrian, and threatened to kill him when he should meet him. Some Spaniards, hearing of the threat, offered to hand Amans over to the Commandant for punishment, but Adrian told them he was not afraid of such threats.

*Training of Young Men Abroad.*

Several young men from this field are being educated and trained in the Southern Province of our Church in America for the work in their home field. Alderman Thompson and his brother Cecil are attending the Slater Institute, in Winston-Salem, and George Hall, through the aid of kind friends in the Southern Province, is also at the same institution. All three are giving satisfaction. Le Roy Hodgson, who had been working in Bluefields as missionary assistant and teacher in the Day-school, has returned to Howard University in order to finish his studies. The two boys from the coast, Ronas and Jack Coleman, are both doing well in the Day-school in Bluefields. The former may be sent on the coast this year, and Coleman may be sent to the Slater Institute for further training.

*Statistical Notes.*

By way of showing the increase in this Province, the following is given:—In 1915 the enrolment in our Day-schools was 651. Now, at the close of 1919, the enrolment is 1,121. The number attending our Sunday-schools during the same period has increased from 2,636 to 3,251.

The number of confirmations, during the above period, has increased from 136 to 245; baptisms of heathen from 98 to 118; and marriages from 49 to 115.

At present there is a list of candidates for baptism and new people numbering 245. Last year, out of a list of 225, 118 were baptised during the year; consequently 127 heathen have applied for baptism during this year.

In 1915 the statistics showed 1,743 communicants in the entire Province. At the close of 1919 there were 2,373. Baptised adults for the same period, 1,056—1,077. There was an increase in baptised children from 6,519 in 1915 to 7,935 in 1919.

The increases in communicants at the various stations are: Bluefields 52; Pearl Lagoon 30, Baptism of Heathen 2; Karawala 17, Baptism of Heathen 4; Quamwatla 34, Baptism of Heathen 20; Haulover 6, Baptism of Heathen 1; Sandy Bay, including Dakura, 20, Baptism of Heathen 11; Cape Gracias 16, Baptism of Heathen 12; Wasla 6, Baptism of Heathen 48; Sangsangta 5, Baptism of Heathen 7.

G. GROSSMANN,  
*Superintendent.*

## WEST INDIES (Jamaica).

REPORT FOR THE YEAR 1919.

By Rev. Jonathan Reinke, D.D., Chairman.

**I**N presenting an annual report it is always a question whether to begin with the spiritual or the temporal. To begin with the latter lays one open to the charge of emphasizing to too great an extent things material; and yet the material exercises a powerful influence upon the spiritual and, unless the greatest precaution is observed, overwhelms it. In spite of this danger I have decided to begin with the temporal side.

### *Temporal Affairs.*

There was a time when Jamaica was described as a place of "mountains of sugar and rivers of rum." In those days the plantocracy flourished, and slaves toiled under the burning sun, driven by the lash. The few rolled in wealth in their beautiful equipages, while the majority wallowed in the most dire misery. Then there came a time when all were poor and property almost ceased to have any value. I knew one instance in which a property of over 3,000 acres, formerly a sugar estate, sold for £300, and the vendors paid the legal expenses.

Times have changed. Sugar is again "king," and estates are bringing enormous incomes, and fetching very high prices in the markets. All our staple products have recently commanded high prices; and yet poverty has not been relieved. In the metropolis there are a larger number on the pauper roll (over 2,000 in a population of 40,000) than ever before. This condition of affairs is owing to two things, namely, the fact that labour is underpaid, and that the cost of living has increased so enormously. I suppose money has never been so plentiful in Jamaica as at present; and never have the rank and file been so poor. We are supposed to be an agricultural country, but the fact is that there are few parts of Jamaica in which the plough can be used. What would farmers in Europe and America say if land had to be prepared by hand, by means of the hoe and pick; if in the most fertile spots the land had first, before planting, to be cleared not only of trees but of stones, which must be gathered up into cairns? Yet so most of our food is produced. Is it to be wondered that yam, which takes the place of Irish potatoes, sells at present at three pounds for a shilling, and maize brings 10s. a bushel

in the open market? On the other hand, not sufficient food is produced, and vast quantities of flour and rice are imported, upon which there is a high duty placed.

The price of labour has increased, while building material has also increased, about 300 per cent. for imported stuff, and the price of native wood and shingles has about doubled.

One consequence of all this change was that there was a good deal of money in circulation, though this fact did not relieve the situation very much, for the price of clothing has so increased that many find it difficult to clothe themselves. Under these circumstances it is pleasing that our people have been true to nature, and having more money to handle they have also given more. One instance which may be mentioned as an example is that of Carmel, where the large congregation is engaged in erecting a very large stone church. The larger the congregation the more difficult it is to get all to co-operate, and the larger the proportion of poor. This congregation, besides raising £200 towards stipend, raised £40 for Missions, £40 for the poor, and £212 for the new church, in addition to other minor contributions; and, in kind, several lime-kilns and the free carriage of a considerable quantity of building material. This record is the best for years, and bears out the remark made above that, when our members handle money, they are willing to give it to God's cause. The case of Carmel is not singular, but is mentioned because of the difficulty of managing a very large congregation (over 700 communicants), especially when the minister must devote a great deal of his time to building operations. The financial returns will show up well, and many a congregation will have cause to thank God for the financial results of 1919, in spite of all drawbacks. It is true that in one or two instances congregations are still backward; but steps are being taken to bring the needs of the congregations before them, and the whole financial situation before the entire Province.

Before passing from this important, but not all important, subject, I wish to make grateful acknowledgment of the financial assistance rendered to this Province in a time of great need by the Society for Propagating the Gospel, of Bethlehem, U.S.A., which again last year rendered much-needed help; and for the kind interest taken by the Executive of the British Province in seeing that the financial provisions of the last General Synod were supplied. In fact, those who are responsible for the administration of this Province have been very much encouraged by the real and practical interest which our Brethren of both the English and American Executives have shown in our affairs. It makes us realise that we are not left to stand alone.

From Britain we received two recruits during the year, namely, the Rev. J. Kneale, who has permanently joined the staff of missionaries, and Miss Cook, who, at considerable personal inconvenience, came to help on the college staff at Bethlehem. Brother Kneale has thrown himself most heartily into the work, and has been content to do assistant's work, under the supervision of several of the more experienced Brethren, for several months, before taking charge of his own congregation. No matter how well qualified intellectually and spiritually a man may be, there is so much to be learned of local conditions that such an arrangement is imperative.

We are still very shorthanded, and, with the exceptions mentioned above, have received no recruits. Our most thoughtful members realise that, for some years yet, we must continue to have a certain proportion of "missionaries" in our ministerial ranks, while the supply of "ministers" must not be diminished. It would appear that it is not fully realised that the work in Jamaica is still real missionary work. At the present stage it is conservation and consolidation and training work, rather than evangelisation; but, if the work of years is not to be wasted, the Church must still supervise and support the work. I would earnestly entreat all interested in Mission work to thoughtfully and prayerfully consider this view, and not to allow anything to minimise the importance of the Church work in the West Indies. Given an opportunity, here we will find our future recruits for Mission work in Africa. We now have three candidates for work in Africa, who have been recognised by the British Mission Board, and are now awaiting opportunity and a call.

We need several well-qualified missionaries just now. Those required are men of education and mind and vision, endued with grace and the love of God and their fellowmen, who will be willing to endure, and who are blessed with wives who are prepared to stand the long siege by the side of their husbands. We also need several ministerial candidates, and the opportunity to train them. We can find the men; the means to train them, and where, is more difficult to find. Nevertheless, the situation must be faced, and faced soon, or the work will suffer.

#### *Spiritual Matters.*

It is a pleasure to be able to report an increase in communicants—the first for many years. This is all the more encouraging as our method of counting is strict, and some other denominations have reported decreases. The Church is certainly experiencing very trying times, quite apart from the general unrest and doubt which marks Christian work everywhere. The influence of the outside world is making itself

felt upon the religious life of Jamaica. This has been going on for a considerable number of years. At first it was the formalism of Roman Catholic influence exercised upon our people who worked in Central and South America; but since the outbreak of the late war 10,000 of our young men went to Europe and saw life in active warfare, and in some of the great cities of the world during their training and while on furlough, and they have brought back the spirit of scepticism and unrest. They question the old Faith, and are not slow to express their opinions. It is therefore noteworthy that the congregations have not only maintained their strength but have increased numerically.

Spiritually also there have not been lacking signs of encouragement. One small congregation, up among the hills, which for years was a source of anxiety to the Brother in charge, has enjoyed an awakening, and has showed undoubted signs of spiritual quickening. Other congregations have also showed signs of life and wakening interest, and the Sunday-schools appear upon the whole to be doing excellent work. We ask our friends in the Home Provinces to pray regularly for Jamaica, for the missionaries, for the ministers, and for the people; and not to forget the sheep who have gone astray.

#### *Education.*

*The educational work of the Province has gone on steadily.* As above remarked, we have no means for training men for the ministry. It does not seem possible to enter our candidates at other Colleges. Conditions have changed since the meeting of the last General Synod. But our College for female teachers, under the able direction of Br. Ashton, has continued its excellent work and again won the commendation of the Government Inspector. The work of the Day-schools is increasingly difficult to maintain. Great changes took place during the year under review. The "mark" system was done away with, and a system of grading schools and teachers was substituted, and will come into force after the next meeting of the Legislative Council. Teachers will find that their work as well as their pay has been increased; but this is in the future. The practical question for the managers to answer is:—How shall the teacher-cottages be maintained in a state of repair? All who think are very grateful for any help which is given to any of our schools by friends abroad.

The New Year will bring its own problems; but the Hand which has guided in the past is outstretched still!

J. REINKE.

## TO ALL CONTRIBUTORS TO WEST INDIAN SCHOOLS.

DEAR FRIENDS,

For friends are all those who help us in any way in solving the West Indian Problem of our Church; and for many years I have noted gifts to some of our schools. Forty years ago, when I began work out here, the gifts were many and large, and the list of schools assisted was large also. Now the gifts are still generous, but they are few, and but few schools are benefited by the gifts. Yet we have more schools under our care to-day than we had then.

But why should British people help West Indian Schools, and why Moravian Schools?

First, because our schools are Church Schools and not Government Schools. As such they are the direct care of the minister, and through them he comes in contact with every child. This does not happen in the case of Government Schools, which are under the direction of School Boards.

Secondly, because, while the Government pays the teacher, the Manager is responsible for the buildings. For building purposes the Government may give a grant in aid, which never exceeds £100. Just now we have to build a new school-house which will cost about £300, and the congregation must find £200 if the building is to be erected, and this is next to an impossibility. Before the war it could have been built for £200, but the price of materials has increased enormously.

Thirdly, because our members are so poor that they are only able to give small sums, and if a large effort is made it means that the salary of the minister (in this case a native) is diminished. And salaries are already small.

So that every pound which we receive lifts just that much anxiety from the shoulders of those responsible for the work.

This is why I feel so grateful to those who contribute to our schools, and why I send this special note of thanks.

Some will tell you that West Indian Missions no longer require help. This is not so. I am on the spot, and I ought to know, for it is my business to know. The people are doing well, and far better than in many places; but they do still require help.

And the help given is not wasted, but carefully expended, every penny being made to count. And intellectually it counts, too, for every year the boys and girls are becoming more intelligent. Just here the danger lies! Shall their intelligence serve the world or God?

Believe me to be, Your obedient Servant  
(in His Name),

JONATHAN REINKE,

The Chairman of the Moravian Church in Jamaica.



## SOUTH AFRICA.

### MVENYANE NATIVE TRAINING SCHOOL.

By J. E. Pope.

**M**E have again to testify to God's goodness during another year of work here. Although we had over one hundred and thirty boys in residence, yet we had no case of serious illness while they were here. Two boys died of typhoid while at home. This disease was very bad during the winter in many districts, but happily we had no outbreak in the school. The usual examinations were held, and the Inspectors' reports were cheering and encouraging, especially considering that we are seriously understaffed. It has meant hard work for the teachers, but the results are some compensation. The usual Government written examinations were held in December, and to these marks those gained during the inspections were added. The results were very cheering, for over 83 per cent. of the students passed. They were as follows:—

Third-year class: 29 passed, 4 failed.

Second-year class: 32 „ 7 „

First-year class: 29 „ 8 „

Fifteen boys passed first class—a record number for us.

The above results mean that 29 students completed their course of training as teachers during the year. They will now be teaching in various Mission Day-schools in different native locations. Our great hope is that, while teaching the usual subjects of the Government school curriculum, they will do something to uplift the people among whom they live, and to lead the children to Christ. While here they attend our Mission church services, and special Scripture teaching in Bible history and teaching is given. A C.E. Society, at which attendance is voluntary, is also held by one of the staff. The Society is well attended, and considerably more than half the students are active members. Thus we seek to produce not only well-trained but Christian teachers. When we also remember that the ranks of native evangelists and ordained ministers are filled by teachers, the importance of the work done here can be realised.

While we are a Moravian Seminary, our work is by no

means confined to training boys from *Moravian* mission-stations. In fact, less than half of those in residence last year came from our stations. We had more students from Wesleyan mission-stations than from our own, and Presbyterian, Anglican, and French Protestant Missions were also represented. This I think is as it should be, if the ideal of a united native, self-supporting Church is some day to be realised. It is a great pity that our divisions at home have been reproduced here. I suppose it was unavoidable; but, if so, the sooner they are ended, or at least lessened, the better it will be. We make a definite effort to show that in reality all Churches are but members of one great body, of which Christ is the Head.

#### *An S.O.S. Call.*

Now, the great need is for men for service in this country. Since none can come from Germany, England and the States must fill the posts. A number serving here are entitled to furloughs, which cannot be granted until help comes or the work be given up. While England *gives* well, I do not think she does her share in finding men. The old Moravian spirit seems sadly lacking, or men would much more readily come forward. Of the men and women sent out of recent years a number were recruits obtained from other Churches. The present writer is one, and he knows there have been others. May God stir up the young manhood of the English and American Provinces to a readiness to serve the Master abroad.

There are several men and women here not only deserving but needing a furlough badly. Mr. Baur, the principal of our Seminary here, and Mrs. Baur, have done nearly twenty years' service without a furlough. Just think what that means! The work is now getting too much for them, and I fear will lead to a bad breakdown. Some may ask why they have had no relief. The reply is simple. No one has yet been found to volunteer to relieve them. I feel it is a shame to have to say it, but it is true. Where is the true missionary zeal that allows such a case to occur? Mr. and Mrs. Baur have the work so much at heart that they have stuck to their post, and I know they will continue to do so until help comes or a breakdown compels them to retire. But can you stand by and do nothing? I trust this will catch the eye of some Brother and Sister who will respond to the need and that speedily. An ordained Brother is not necessary—a trained teacher would be preferable. I should only be doing my duty in pointing out that the Sister would have most to sacrifice and the most worry to bear. Besides such a pair, another trained teacher is required. The present writer is anxious to return home, to fulfil a promise made to his parents when he left. This cannot be done until the necessary relief comes. I know an

ordained Brother who is very anxious to return to see his aged mother. She is eighty years of age, and he fears she may be called "Home" before he can get to see her. Others long to return to see children, while at least one pair is entitled to pension.

South Africa should have an attraction for Englishmen. It has been a land of great missionary enterprises, and the story of our work is one of the most glorious and cheering. English Brethren have an advantage over our Continental Brethren in having but one language to master instead of two. Any teacher coming to serve at Mvenyane is already fully equipped for immediate service, as all the tuition is through the medium of English. Should he find he has made a mistake in coming here, he can return home and find work again easily and with useful first-hand knowledge of this country. If he preferred, he could just as easily enter on work in the white schools of this land, for teachers are very scarce. I do hope and trust that the Presidents of our two Provinces here will soon be cheered by news of Brethren and Sisters ready to serve in South Africa. The need is urgent if the work is to continue. Our German Brethren, if willing, are precluded from coming here to serve. Remembering the grand service they have done here, and are still doing, let us show our gratitude and brotherliness by coming to their help and relieving those who deserve and need their furloughs.

## DEMERA.RA.

### REPORT FOR THE YEAR ENDING DECEMBER 31st, 1919.

#### General Provincial Survey.

**T**HAT our work in this Province is progressing is suggested by the statistical and financial returns. The net increase for 1919 in the baptised membership is 113, making a total of 1,814 souls connected with our Church in this Province. The aggregate local receipts, eliminating special efforts for repairs and construction, showed an excess of £50. The classes for instruction for Reception and Confirmation have been larger, while on the whole the attendances at public worship and special seasons showed favourable signs of improvement.

An appreciative study of the Word of God seems to be growing, and this is evidenced in some measure by the close-

and intelligent attention paid to the preached Word. The signs of Reconstruction are hopeful, notwithstanding the strong freshet of materialism that has set in as a consequence of the *post-bellum* economic stringency and commercial and industrial activity.

Our schools have no need to be ashamed of their results by comparison. From them have gone forth students holding scholarships at recognised Colleges and High Schools; teachers, ministers, aspirants for the learned professions, dispensing chemists, medical men from American and European Universities, and others holding positions of trust in business firms and sugar estates. We will continue to prosecute with energy the educational side of our work, though handicapped for funds to make it more pronounced.

The salarising of the teaching staff by the Government has been re-scaled, and not only made less dependent on Examination results, but also improved to meet present economic conditions. There is less cramming and more rational teaching done at the schools, and a general feeling of freedom and elasticity lends an air of satisfaction and contentment that was regrettably absent before.

Our buildings need a general overhauling in the near future, as must be expected where wood-ants and extremes of temperature make their deteriorating influence too frequently felt.

We are hoping that some assistance will come to us through the "Inter-Church Movement" in North America, to whose requisitions and suggestions we have hopefully responded. Such assistance would enable us to take advantage of the opportunities that are being thrown open to us by means of the prospective opening up of this magnificent and potentially wealthy Colony, 99 per cent. of which remains yet undeveloped.

#### Queenstown.

Like its immediate predecessor, 1919 closes with a report of progressive work done at this station. In the statistical as well as financial side we are able to register marked progress. The spirit of unity and peace was not marred by any untoward event or circumstance. The work of Societies and schools was well maintained. The average attendance at public worship and Holy Communion were slightly improved. Seventy-six marriages were solemnised; and seventy-eight infants were baptised. Twenty-five new members were received into the Church, eighteen of them by Confirmation.

The death-roll claimed seven members, among them being two very promising young persons, whose dying testimony proved their intelligent faith in the "things that matter" in the Christian religion. One feels that his labour is more than amply repaid for such spiritual results under Divine blessing.

When one becomes more and more wedded to his work at

one and the same station, after 17 consecutive years, the predominant feeling is that Divine blessing rests on it, and he prays he might be more and more consecrated and qualified to be able, like the good householder, "to bring out of his treasures things new and old" for the edifying of the Body of Christ.

For a third time the congregational funds, unaided, have met all local expenses and provided the minister's (pre-war) salary.

In reviewing the work of another busy year we have abundant cause to thank the Lord and take courage.

#### **Graham's Hall.**

The colour of the work at this station may well be characterised as drab; there has been no striking incident to change the even tenor of its quiet history. There has been no marked addition to its communicant roll, although by Confirmation four were added to the roll. More marriages have been solemnised here than in any one year within the past 15 years; some contracting parties from the city have preferred the romantic quiet of a rural celebration of their nuptials as a break to the monotony of city life.

Sunday labour still continues to menace the well-being of Church life, and not a few of our own people have been unable to resist the temptation of earning an increased wage on the Lord's Day. The practice is growing into a settled habit, and one fears that, after the so-called emergency sea-defence works are completed, the Sabbath-desecration habit will remain to sway its materialising influence. It is against this growing evil that our energies are directed from pulpit and platform, and by pastoral visitation.

Br. Potter's painstaking work is slowly bearing fruit which bears the mark of permanency.

#### **Tabernacle.**

Another year of chequered work at this station closes with encouraging results. As at Queenstown, there has been an increase statistically and financially. One-third of the minister's salary was raised by the congregation, which is an improvement on the past year.

The special effort to increase the Missionary Association funds proved, for this congregation, a unique success, the result surpassing the best of the last 12 years. May interest in this department of Church activity be permanently sustained!

Economic questions occupy a prominent place among the villagers here, who are largely agricultural, and who take a keen and growing interest in the labour question. It is of importance that the minister lives among them, and is thus able to take practical and sympathetic interest in their social, industrial, and economic affairs—such as piloting through

their Loan Bank enterprise, modifying and guiding their views on the question of labour and capital, and representing them on Boards dealing with sanitation, general hygiene, and Baby Saving.

In his many-sided work he is ably assisted by the school-master, whose steady work among the young is making its mark, not only educationally, but morally and socially—a statement which cannot conscientiously be made of a large majority of his *confrères*.

“Father” Chance, the doyen of the Sunday-school, has abated not a whit in his energy in this important department of Church work, albeit he is advancing in years. Conspicuous is the gap created by the deplored death of the irrepressible and indomitable “Teacher France,” that stern but kind disciplinarian of the children. He was a true servant of the Master, who said “Suffer little children to come unto Me.”

J. DINGWALL,

*Superintendent.*

## WEST HIMALAYA.

### REPORT OF LEH MISSION HOSPITAL FOR THE QUARTER-YEAR ENDING SEPTEMBER 30th, 1919.



THE report of the Leh Mission Hospital can this time not be an “annual” one; for, as it was only this July that we returned to Leh, it only covers three months. While we were in Srinagar, partly on furlough and partly helping the C.M.S., Mr. Peter tried to keep the work together, and both we and the people of Leh are thankful to him. During the influenza epidemic, which did not spare Leh, many a life was saved through his care and medical help. The doctor himself would also like to express to the British Provincial Mission Board his thanks for allowing him to help the C.M.S. for a year, and to the staff of the Mission Hospital there his great appreciation of all the kindness shown him in various ways. He feels that this experience will make his work in Leh a good deal less anxious than during his first four years, as it has given him much more confidence.

The spiritual work has gone on steadily. We have had a daily service for the out-patients and another for the inpatients. By means of very good pictures we have explained to these people the story of our Lord. In this work the native staff of our Hospital has taken its part. It is humiliating to have to confess that they are better understood than the Europeans; but so often the slightest alteration in word or

expression or even pronunciation makes all the difference to understanding. Not only this, but, our Lord being an Eastern, the Ladaki is often much more able to explain His actions, by referring to their own customs. They have thus often shed a new light on His story for the doctor. This continued reiteration of our Master's life makes one realise the wonderful beauty of it, which never seems to grow dim.

Further improvements to the Hospital building have been undertaken at Government expense. The operating room floor, which was of mud, has been replaced by a nice wooden floor. The bacteriological laboratory has also been wood-floored. The high-pressure steam steriliser, given by the Skushog of Hemis, arrived here after many vicissitudes, and Leh for the first time in its history has such an apparatus in working order.

Financially our position is fairly sound. We have a balance of Rs. 404—2—4½ on the right side. However, next year we must replenish our stocks, which were allowed to run very low on account of the War. Following the custom of the Srinagar Mission Hospital, we have charged those of our patients who can pay according to their means, with the very gratifying result that we have taken, in fees, during the three months Rs. 214—11—3; and not only has there been no decrease of patients, but under most headings an increase which in some respects is tremendous. One wonders whether the time will come when we shall have a self-supporting Hospital under a fully-qualified Ladaki doctor.

Our chief operation has again been for cataract, and, owing to our long absence from Leh, these cases had accumulated, with the result that in these three months we have performed as many extractions as in our best previous year. Of other major operations there also have been more. If the people of this country were not so liable to epidemic they would be extremely healthy.

Our staff is still much the same. Zodpel is a very efficient dresser and compounder, and is growing into quite a good anæsthetist. Denyed, whose influence is so splendid, is our enthusiastic nurse. Matta really does, out of love to his Master, try to help the patients as *chowkidar* and helper generally. We have at last also been able to add to our staff what we have for long wanted, namely, a sweeper. There is a certain kind of work which all Indians, except the sweeper, refuse to do. Up till now our Christian helpers have performed this—the doctor also doing his part—because they were asked to do so "for Jesus' sake." However, it has never been done efficiently, and has caused our assistants to be ostracised, even by their fellow-Christians, and we felt the time had come for making other arrangements. We are greatly disappointed that our hopes of reinforcements, in the way of a European nurse, have fallen through.

In conclusion, we again thank all those who, in the past, have helped us, and would ask them to continue their support by interest in our work, by prayer, and by their gifts, remembering that the prices of drugs and living in general are still very high.

STATISTICS OF THE QUARTER-YEAR ENDING  
SEPTEMBER 30TH, 1919.

Total out-patient attendances ...	... ...	2,103
Total number of new patients ...	... ...	478
New surgical cases ...	... ...	225
New medical cases ...	... ...	253
Major operations ...	... ...	54
Cataract extractions ...	... ...	46
Minor operations ...	... ...	44
Medicinal and prophylactic injections ...	... ...	18
General anæsthetics given ...	... ...	12
Local anæsthetics given ...	... ...	49
In-patients ...	... ...	46

A. REEVE HEBER, M.B., Ch.B.

Leh, October 2nd, 1919.

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**EDITORIAL NOTES.**

N May 15th the first batch of letters reached us from Labrador. Some of these were written as long ago as last November, whilst the latest bear dates in January of the present year. They all came from the two southernmost stations, Hopedale and Makkovik, and they contain, thank God, good news only.

Regarding the new Boarding School at Makkovik, Br. Callander writes:—"We have 27 children at school, all progressing very satisfactorily. We have several Eskimo children, who had to be taught the alphabet and the simplest words. (The School is in the first instance for the children of English-speaking white settlers.—Ed.) Among the unfortunate consequences of the *Harmony* being unable to call North last autumn is this, that children continue to arrive by ones and twos by komatic. That means that we must so often revert to the beginning, teaching some their alphabet and Eskimos the simplest words. All, however, are doing well."

In another letter the same writer says:—"All the children have improved in health and appearance, and are making very satisfactory progress in their lessons. They enjoyed giving a concert (carols, action songs, &c.) to the 'grown-ups' at Christmas, which was repeated when Mr. Perrett (the Superintendent) came here for the New Year. Miss Allsopp

takes the junior class of 16 pupils. Seven of these know but little English, having Eskimo for their home language, even where partly 'Settler' by birth. . . . Miss Tatterson has been of the greatest assistance in many ways, but especially in her medical work. At present she is attending a grave case of appendicitis, apparently, in an Eskimo of Makkovik. So far her endeavours have met with noteworthy success. . . . She has not taken any class in the school, but for several weeks she has taken Evening Prayers for the children, giving them also religious instruction. She has just started two other meetings a week, for the young women, teaching them hygiene, &c.

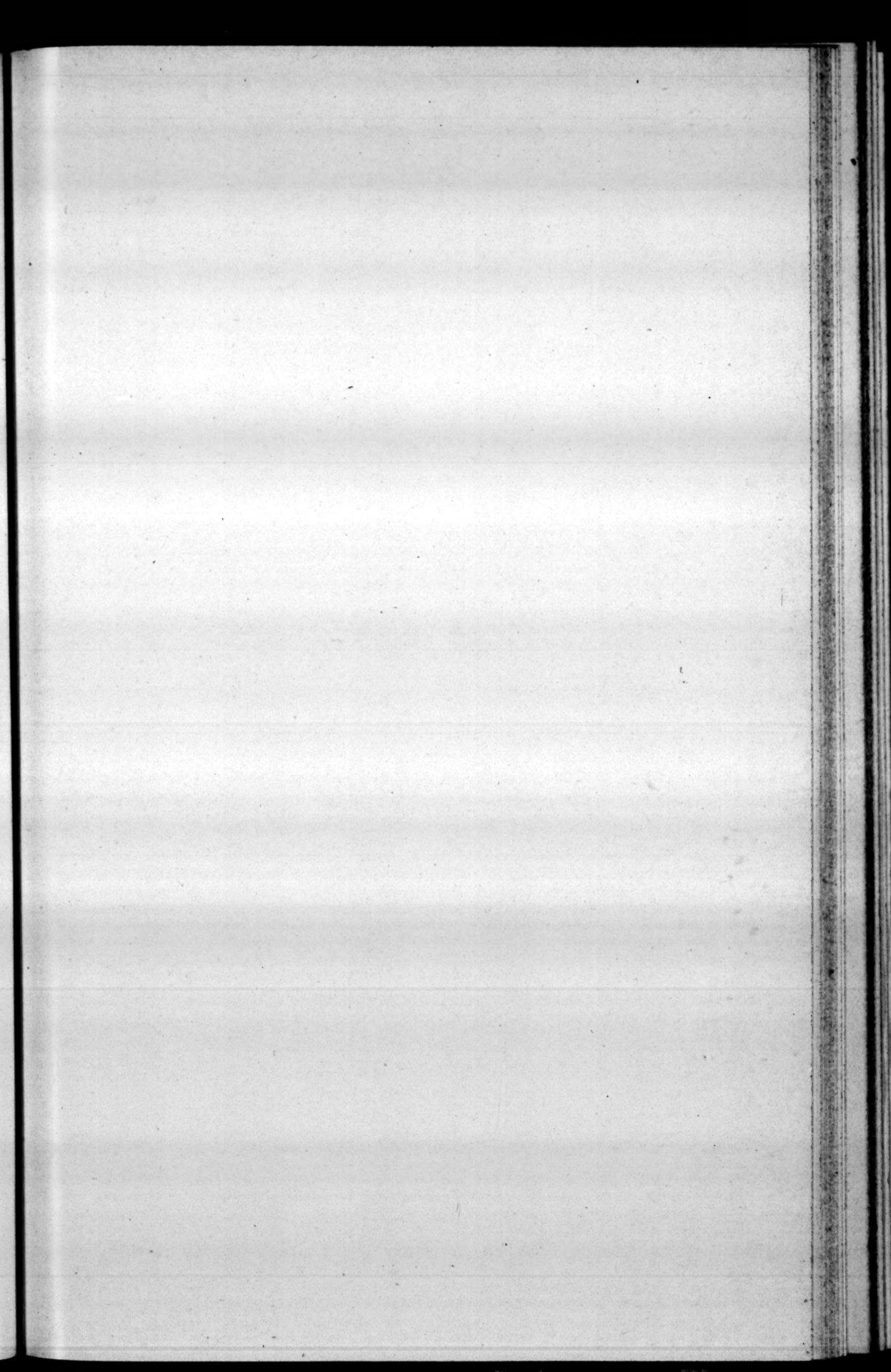
"My wife has taken over the full organisation of the school (Mrs. Callander was a trained L.C.C. teacher before she got married and went out to Makkovik.—Ed.) She takes the senior class of 10 pupils, but at least four of these have received teaching far in advance of the rest, so that I sometimes take these separately."

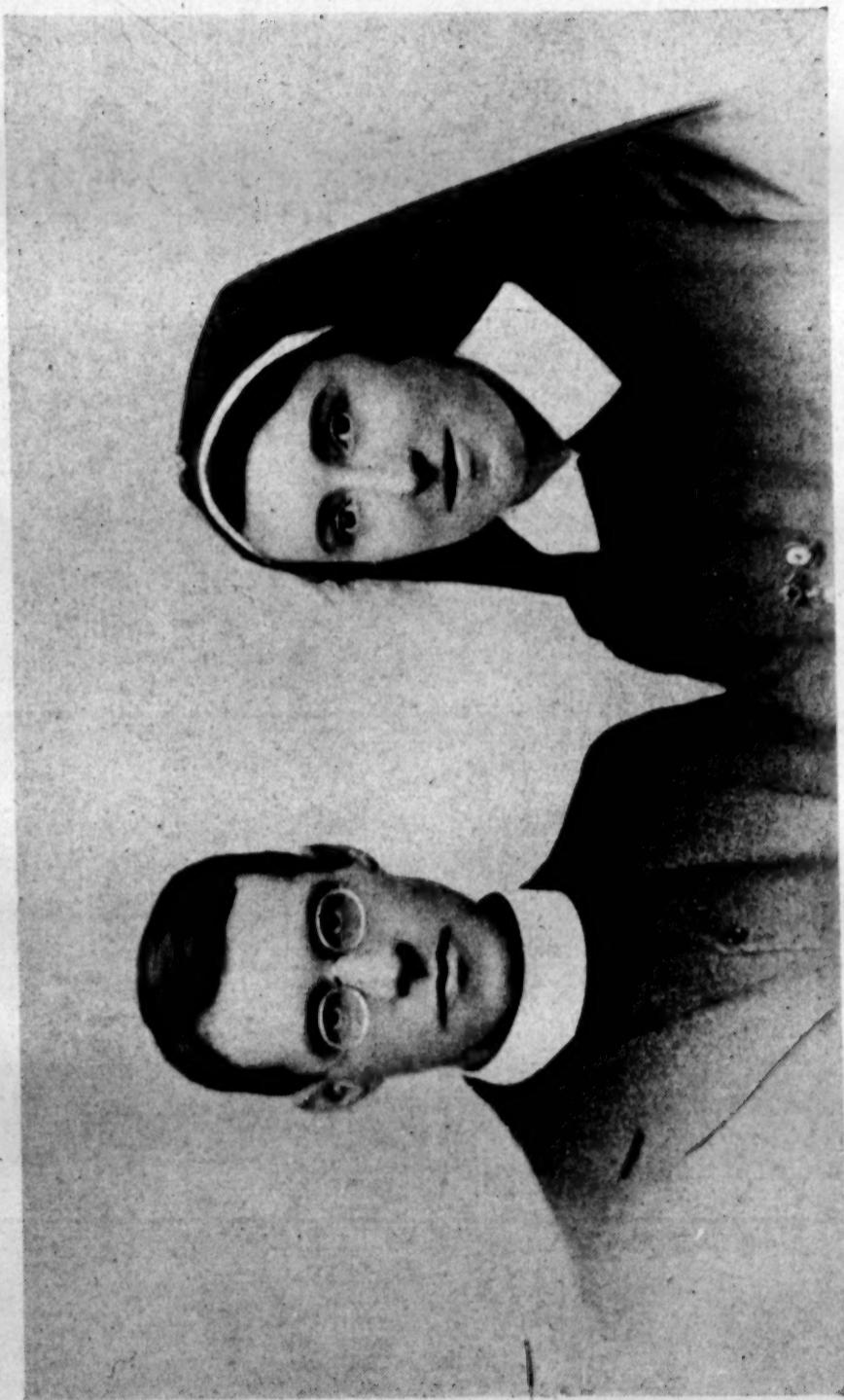
And here we would repeat a notice which was issued privately some time ago and which reads as follows:—"Wanted, as soon as possible, for the use of boys and girls between the ages of 7 and 15 in the new Boarding School for Settlers' children commenced last winter at Makkovik, Labrador, cast-off children's clothing (both underwear and outer clothing) in good condition, for winter wear, including caps for boys and knitted helmets (covering the ears) for girls, but *excluding* boots and shoes.

"Parcels to be sent to the Moravian Mission Agency, 32, Fetter Lane, London, E.C.4, and marked 'Makkovik School.' "

It is with great regret that we have to announce to our readers and the friends of our Missions generally the fact that our esteemed Business Manager and Mission Agent, Mr. H. O. Essex, has felt obliged for reasons of health to ask to be relieved of his post and allowed to seek that rest which he has so fully earned during a long spell of office. Mr. Essex, as many of our readers will remember, succeeded the late Mr. J. F. Pemsel, in the year 1901, and the time has now come for him to hand over the reins of office to a younger man. For the present, the Rev. H. J. Wilson, a member of the Governing Board of the British Province of the Moravian Church in England, has been entrusted by his colleagues with the general oversight of the work of the Mission Offices. Our best wishes accompany our retiring Manager, whose term of office will end at the close of the month of May; and we would commend both him and his temporary successor to the prayerful remembrance of all who have the well-being of our work and workers at heart.







THE REV. R. S. AND MRS. CALLANDER, OF MAKKOVIK, LABRADOR.